to imagine anything that might not happen. On January i, 1930, in a review of the year just ended, *The Times* could write:

> Except for sundry disturbances which were confined to localities, such as civil war in Afghanistan, conflicts between Jews and Arabs in Palestine, and continued marching and counter-marching of armed forces in China, the year 1929 was passed everywhere in tranquillity. . . .

By Christmas 1938 the note was noticeably more subdued and reassurance more laboriously attained:

> "When, for example, the pessimist asserts that the modern world is 'full of cruelty* what precisely does he mean ? If *' he means that there are many victims of cruelty, the phrase is tragically true. But if he means that there are many perpetrators of cruelty, or that cruelty is now condoned by the mass of mankind, his phrase is altogether false. . . .
>
> Thus to derive comfort from the fact that there are fewer perpetrators of cruelty than victims of it, whereas there might be one man one cruelty, suggests a serious shortage of comfortable data. Civil war in Spain could not, like civil war in Afghanistan, be easily dismissed as 'confined to localities'; marching and counter-marching of armed forces in Europe is more disturbing to tranquillity than in distant China, and even Arabs and Jews, by persistence in conflict, become ominous.

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Ordinary men and women, struggling to get the means of life for themselves and those dependent on them, assume the per-

manence of existing institutions unless and until they cease to function. Like a clock, as long as they are going they are going, and when they have stopped they have stopped. Yet institutions are not static. Like living creatures, they have a will to survive, and are constantly undergoing adaptations to that end. Consider, for instance, the Church and related activities, doctrinal adaptations, symptomatic changes.